

two (1) as a "useless" object and (2) because of qualities/characteristics that it possesses intrinsically. Certainly not. Such an object would be valued only by particular members of generation number two--those who knew for example what that object was capable of doing and did do in generation number one or by those who knew or knew about the person or persons to whom that object had in generation number one belonged--which means that the object in question would for example be valuable only to particular members of generation number two and valuable to them only because of associative values that that object for them possessed. One step further if you will is necessary before the weapon in question will be valued not because of its instrumental or associative values rather because it is a "useless" object that possesses intrinsically interesting qualities/characteristics. That significant step (forward) was certainly taken by Homo sapiens prior to the end of the seventh century B.C. in Greece. Assume for example that a given member of generation number two for whom the weapon in question is not regarded as an object of value either because it possesses for example particular instrumental or associative values is attracted to the weapon in question because of its form-al qualities as a whole or because of the form-al qualities of a particular portion of that weapon (a linear pattern on the handle for example/ a representation of an animal drawn thereon) and values that weapon because of those form-al qualities that it possesses intrinsically. Is it not true that that individual is regarding that object--which was created to serve a utilitarian/pragmatic function and which was valued (during generation number one) because it served that function and which was valued (during generation number two) not because it served that function during generation number two rather because of values that were associated with that object by particular members of generation number two--as a work of art? Certainly then prior to the end of the seventh century B.C. in Greece when the first "useless" works of art were brought into existence (works of art created as ends unto themselves and not as means to ends and valued because of qualities/characteristics that they possessed intrinsically) there existed works of art which even though they had been brought into existence to serve particular pragmatic/instrumental ends were no longer valued because of their potentialities to serve those ends rather they were valued as useless phenomena and because of qualities/characteristics that they possessed intrinsically.